

THE REHEARSAL.

1. The Story of the *Tule-Sermon* set Right.
2. Supported by the *Scotch-Presbyterian-Eloquence*.
3. A comparison betwixt the *Preaching* of our *Clergy*, and of the *Dissenters*.
4. The *Dissenters* Deny the *Holy-Sacrament* to be the *Body* of our *Lord*. And have *Burn'd* it in the *Fire* by the *Hands* of the *Common Hang-Man*.
5. *New News*— The *Whiggs* and *Dissenters* *wip'd* *Clean* from all *Scandal* of the *Deposing Doctrin*.
6. That no *King* Ever yet was *Depos'd*. Wherein is shew'd, How the *Observer* has *Justify'd* the *Murder* of K. *Char. I.* And now *Denies* it.

SATURDAY, March 2 1705.

(1.) *Country-m.* **I** Was in Company t'other day, *Master*, where I heard them say, That there was not one *Story* you had told, in all your *Rehearsals*, but what you have made fully Good, against all the *Opposition* was made, Except one, that is, about the *Tule Sermon* you spoke of *Num. 28*. And to which the *Flying-Post*, *Num. 1541*. Gave an *Answer*, to which you have said nothing Yet. Now they say, *Master*, that it is no *Reflection* upon a *Man* to be *Mis-Inform'd*, provided that he take not not up things too Lightly, and he knows not from *Whom*. But then that if he happens to be in any *Mistake*, he ought to own it, when he is *Convinc'd* of it.

Rehears. No doubt he ought, *Country-man*, and it is the Part of every *Honest-man*. Therefore I will give you a True and Full *Account* of what I heard of that *Story*. The *Account* I had, came from a *Gentleman* of known *Reputation*, by *Character*, in *England*. And whom I would *Name*, but for Exposing him to the *Moderation* of the *Godly* which is *Exceeding* now in *Scotland*! Remember I don't *Name* *England*.

Upon what the *Flying-Post* said, I spoke to a *Friend*, (having no *Correspondence* there my self) to write to this *Gentlemen*, to get *Certificates* of the *Matter of Fact*. But (*Alas!*) I was *Mistaken*! I thought it had been as here in *England*, where every *Man* has *Liberty* and *Property*! For any *Man* to set his *Name* to such a *Certificate* there, was *Signing*, his own *Execution*, by our *Sovereign Lord the Mobb!* And it was in a *Place* where they had *Power*.

Upon this I told the whole *Story* to a *Gentleman* of *Quality* of that *Nation* who was here in *London*. He told me he was afraid the *Gentleman* upon whose *Authority* I had it, had been *misinform'd*. And that he did not believe it was *True*. But he wou'd make the best *Inquiry* he cou'd when he went to *Scotland*. He is lately *Return'd*, and now in *London*, and tells me, that he went to *Scotland* with full *Prejudice* against the *Story*. But that he made *Particular Enquiry* into it, and now is fully *Satisfy'd* it is *True*, in the *Main*, but that there was a *Mistake* as to the *Circumstance* of *Time* and *Place*; for that it was not in the *Sermon* *Preach'd* the *Day* nam'd; but it was at an *Exercise* they have, call'd *Examination*, something like our *Catechising*, and near about that same *time*, the *day* he cou'd not tell me. He said tho' several that were *Present* would tell it, yet being but *Mean ordinary People*, and un-

der the *Lash*, wou'd not have their *Names* us'd.

Country-m. I was of the *Mind*, *Master*, that you were not *Cunning* enough. When you tell a *Story*, you tell Folks *Names*, and the *Time*, and the *Place*, that any *Body* may *Direct* you if you *Fail* but in a *Circumstance*.

Rehears. I do it on *Purpose*, *Country-man*. For I had rather be in the *wrong*, as to any *thing* I hear, than that the least *Falshood* shou'd *take place*. For we need not *That*. *Alas!* We have too many *Facts* that are *Notorious* and *Un-deniable*!

I once made a *Mistake* as to a *Persons* *Christen'd Name*. Being totally a *Stranger* to him which I found out and *Corrected* before any *Body* *Objected* it to me. Yet they *Clamour'd* upon it afterwards.

Country-m. In the *Scrap* of a *Letter* from Mr. *George Wylie* (the *Person* nam'd for Preaching that *Tule Sermon*) which that *Flying-Post* you have *Mention'd* has *Inserted*, as his *Vindication*, I observe the *Caution* he uses in his *Expressing* it, viz. *That he made no Mention of Tule, AT THAT TIME*. There he sav'd himself, as you now tell the *Story*. Else he wou'd have said, neither *At that Time*, nor any *Other*. Neither in the *Pulpit*, nor upon any other *Occasion*.

(2.) I'll tell you *Master*, if I had not read the *Scotch Presbyterian Eloquence*, I cou'd never have believ'd that such words cou'd come out of the *Mouths* of *Christians*. But when I have heard several of the *Passages* there *Related*, confirm'd to me by *Ear Witnesses*, and others as *Bad* as any there, there is nothing so *Gross* may not come from these *Men*!

Rehears. It is no *Ordinary Judgement*, when *Men* are given up, not only to *Like* and *Approve* such *Beastly Treatment* of the *Almighty*, as one wou'd not *Give* to his *Foot-Man*; but to think this the most *Spiritual* and *Soul Saving Dispensation*!

And this is not to be *Charg'd* upon the *Nation*. None deny the *Scots* to have their *Share* of *Mother-Wit*, and of *Acquir'd* too. But the *Presbyterians* there were the *Heretics* and *Broachers* of the first *Contempt* of *Episcopacy* in these *Nations*, and the *Mother* and the *Nurse* of all the *Vile Sects* among us, even to the *Quakers*. Therefore the *Hand* of *God* is most *Visibly* upon *Them*!

(3.) But it *Descends* in *Proportion* even to others. If the meanest *Curate* in *England* shou'd *Entertain* his *Auditory* with such *Rude* *Wme*

Un-digested stuff as comes every day from Dan. Burgess, and the Top of our *Dissenters*, he wou'd be *Hooted* out of the *Church of England*. If he shou'd talk of *Unbuttoning* his *Cloak*, and letting his *Congregation* Drop with it into *Hell*, and so give them the *Slip*! Is there any so ill-Instructed in the *Communion* of the *Church of England* as wou'd not *Nauseat* such a *Brute*? Is the *Pallate* of any *Church-Man* so *vitiated*, as to *Relish* such *Doggrill*? None that are *Acquainted* with the *Solemnity* of our *Liturgy* cou'd bear such *Trash*, and the *Rapsody* of their *Extempore Effusions*! To hear a *Man* tell *God Almighty* all the *News* of the *Town* in *is Prayer*! And send him on their *Errands*!

(4.) *Country-m.* But *Master*, what do's the same *Flying-Post* mean when he says afterwards, that they do not think the *HOST* Consecrated by a *Popish Priest*, to be *OUR SAVIOUR's BODY*?

Rehears. This was to Answer another Objection in the same *Rehears.* N. 28. of a *Procession* at *Edinburgh* the 15th. of *March 1707*. by *Order* of the *Privy-Council* there, wherein the *Hang-Man* and his *Men* were *Dres'd* in *Priest's Robes* and *Carrying* the *Holy Sacrament*, which the *Papists* call the *Host*, in their *Hands*, *Burn'd* it at the *Market Crofs* in a *Fire* provided for the *Purpose*.

Country-m. Horrid! Don't we allow that *Popish Priests* can *Consecrate* the *Sacrament*?

Rehears. Yes surely, none do's deny it.

Country-m. And do's not *Christ* say of it, *This is my Body*? What then do's the *Flying-Post* Mean?

Rehears. It shews you how well the *Dissenters* are *Instructed* in the *Nature* of the *Sacrament*. To fly from *Trans-Substantiation*, they have made nothing of the *Sacrament* but a bare *Remembrance*, as of an *Absent Friend*. And the *Contempt* and *Dis-Use* of the *Sacrament* with them, while they were in *Power*, had if their *Reign* had lasted a little longer, worn it quite out. Of this I took notice before, *Num. 31*. To cure the *Papists* from *Over-Valuing* this *Holy Sacrament*, the *Presbyterians* wou'd *Burn* it by the *Hands* of the *Common Hang-Man*! And to shew their *Respect* to the *Priesthood* to whom *Christ* gave *Authority* and *Commission* to *Do this* (as he said to the *Apostles*) that is, to *Bless* or *Consecrate* and *Administer* that *Holy Sacrament*, as they had then seen him do; these *Presbyterians* *Dres'd* up the *Hang-Man* in the *Robes* of a *Priest*, to perform this his *Celebration*! This is the *Model* to which they wou'd have the *Church of England* to be *Reform'd*! That it may be far enough off from *Popery*!

Country-m. Speak no more of this. It makes my *Indignation* *Rise*, that I shall say words may offend you. Come I'll lead you to another *Subject*.

(5.) The *Observator* of last *Saturday*, Vol. 4. N. 94. has Answer'd what you have said, *Num. 85. 86.* about the *Revolution* not having Proceeded upon the *Deposing Doctrine*. And concerning *Revolution-Principles*.

Rehears. Let me hear what he says. My *Bayes* has always something very *Diverting*!

Country-m. He says, you're *Quite Mistaken*, *Master*, he says, that neither *Whiggs* nor *Dissenters* are for the *Deposing Doctrine*, that is, not for the *Deposing of Kings*.

Rehears. I wish he cou'd make that *Good*. But let's hear his *Proof*.

Country-m. He says, when a *King* breaks the *Laws*, he is no longer a *King*. And neither the *NAME*, *TITLE*, or *OFFICE* of a *KING* does belong unto him. But he is a *Tyrant*. And *Observator* owns, that *He* and *Whiggs* and *Dissenters* and all are for *Deposing of Tyrants*.

Rehears. This is *Nice*! This is the *Distribution* in the *Private Academies*. One might have known by this, that he had been *Bred* there, if he had not told us.

Why did he not give in this *Rare Discovery* to the *Convention*? He might have sav'd all their *Pains* about the *Vacancy* and *Abdication*!

If *David* had been thus *Book Learned*, it wou'd have solv'd all his *Scrapes* about laying his hand upon the *Lord's Anointed*! For *Sam* very unjustly fought his *Lite*. Had *Murther'd* the whole *City of the Priests*, for his *sake*. And was *Guilty* of so many *Mal-Administrations*, that he was *Rejected* of the *Lord*. Yet *David* still *Reckon'd* him as *King*, and as the *Lord's Anointed*.

(6.) *Country-m.* The *Observator* says, in the same *Place*, Nor did I ever Read of a *KING* in *PROFANE* or *SACRED HISTORY* that ever was *DEPOS'D*. Surely the *Man's Mad* to talk at this *Rate*, to *Accuse People of Crimes* that never were *Committed*.

Rehears. This is *News* indeed! He means, that all *Kings* that were *Depos'd* were *Tyrants*, and so no longer *Kings*. But what thinks he of *David*? Who is call'd a *Man after GOD'S own Heart*. And had this *Attestation* from the *Mouth* of *God himself*, *Psal. lxxviii. 73.* That he fed *Israel* with a *Faithfull and True Heart*, and *Ruled* them *Prudently* with all his *Power*. Yet his *Son* *Charg'd* *Mal Administration* upon him, and having *Stole the Hearts of the People*, he *Depos'd* this *Aged Father*, and made him *Fly out of the Land*.

If he will not *Allow* this to be the *Deposing* of a *King*, I need not ask him any more *Questions* about *Forty One*. He will not be so *Civil* to *K. Char. I.* as the *Executioner*, who when his *Head* was upon the *Block*, and the *King* bade him stay for the *Sign*, answer'd I will an' Please your *Majesty*. If the *Observator* had been to do that *Office*, he wou'd have said, an' Please your *Tyranship*! But he has more *Inhumanly Treated* him since, in *Justifying*, *Insulting*, and *Triumphing* over his *Murder*, as he do's *Vol. 2. N. 89.* where he says, I have so *High a value* for the *Prudence* and *Justice* of our *fore-Fathers*, as not to *Condemn* any of their *Actions* for the *Common-Good*—We are *Unkind* to our *selvies*, in *Censuring* the *Justice* of our *fore-Fathers Actions*; And thereby do give a *Handle* to our *Successors* to *Censure* ours. Did our *fore-Fathers DE-TRUNCATE* the *FATHER*? Did not we *DEPOSE* the *SON*, and put one more *Righteous* in his stead? Did not we *DIVEST* him of all his *REGALITIES*, and make him a *FUGITIVE* on the *Earth*? And may not future *Ages* examine the *Difference* betwixt the *DE-COLLATION* and the *ABDICTION*?

Yet, after all this, he *Wipes his Mouth*, and says in his of last *February 13. Vol. 4. N. 91.* I never did pretend to *Vindicate* the *Murther* of *King Charles the First*. Here it is a *Murder*. And *Char. I.* was a *King*. And was he not *Depos'd*? so that here is *Another Instance* against the *Observator*, if he will stand by these his *Last Words*.